

THE  
REPRESENTATION  
AND  
TESTIMONY, &c.  
OF

Several Christian People within the  
Presbytery of Peebles,

First given in to the said Presbytery, next  
to the Synod of *Lothian*; and, last  
of all, with the Paper of Adherence,  
presented and given in to the General  
Assembly, met at *Edinburgh*, May  
6th, 1731.

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*Hosea ii. 2. Plead with your Mother, plead.*  
*John x. 5. And a Stranger will they not follow, but will*  
*flee from him, &c.*

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## P R E F A C E.

*Christian Reader,*

**W**HEN you have perused the following Pages, you'll the better understand the Fate that this reasonable Petition has met with, before the several Judicatures of this Church; and that it is not Choice, but Necessity, which obligeth us, after this Manner, to publish it: For, after this our Petition was refused, first by the Presbytery of Peebles, then by the Synod of Lothian and Tweeddale, and last of all by the General Assembly; we thought it expedient, for the Glory of GOD, the Honour of Truth, our own Exoneration, and to excite others of greater Abilities into a zealous and conscientious Defence of their just Rights and Privileges, to let the World know the Justness of our Cause, and even the Legality of our Proceedings.

When this Representation, Petition, Protest, and Adherence, subscrib'd by almost 240 Christian People, was presented and given in to the Committee of Bills, we can't say but they met with

some

some Friends, but far more Enemies; for some learn'd and godly Members of that Committee, pleading pretty warmly for the Transmission of our Papers to the Committee of Overtures, or General Assembly, argued, as we were inform'd, very closely, first, from the Nature of the Papers, That it was just and reasonable; then, from the ill Effects and Consequences that probably might follow upon such a Refusal; and withal, that they were the first Papers of that Nature, presented to our Judicatories, before whom the injured People was to table their just Grievances, and plead a Redress: But the Committee's Answer, amounting in Effect to this, was, That they would do our Petition that Piece of Justice, and honour it so far, as to order the Clerk to keep it in reten-  
tis; and that these Things, in our Representation agreeing with the Instructions from several Pres-  
byries to the General Assembly, might perhaps be the Subject of Discourse and Reasoning in the Assembly: Which Answer was no more than, That our Papers should have the Honour of being buried by a Body of reverend and learn'd Divines.

Amongst the many precious, and wounded Truths, which a small Preface cannot contain, that of the People's Divine Right of Calling and Electing their own Pastors, in Opposition to Antichristian Patronage, is one which in a regular Way, with all due Deference, and, we hope, in Singleness and Sincerity, was, in its bleeding Wounds, presented to our several Judicatories, as being the proper Refuge and Sanctuary for the Lord's oppressed little Ones, and the Guardians of their Divine Rights and purchased Privileges, now so openly and violently taken from them.

That

That the Christian People's foresaid Right of Election is Divine, and clearly founded on the Scriptures of Truth, is beyond Contradiction, and to a Demonstration proven by godly primitive Fathers, the Canons of General Councils, celebrated in the first and purest Ages of Christianity, by National Churches and Synods, Confessions of Faith, antient and modern Divines, by our own Books of Discipline, and a Constellation of shining Lights in this Church, such as Knox, Calderwood, Rutherford, Gillespie, Durham, Wood, Park, Rule, Forrester, Jamison and Halyburton, with many others; So that no human Law, establishing Patronage, can, with the least Colour of Justice, oblige the Lord's People to surrender or quit with this their unalienable Right; nor can they be constrain'd by any Power whatsoever, contrair to the holy Scriptures, to submit to intruding Hierarchy, as having any Pastoral Relation to them, John 10. 5. since, without mutual Consent, such a Relation can never take Place. One would think it a bold Invasion of a Natural Right, if, by some human Law, one Man in a Parish were impower'd to chuse for the People what Lawyer, Wife or Physician, yea, what Food or Raiment he thought most proper: How much greater Impiety and Sacrilege is it, for any to rob the Spouse of Christ of so valuable and costly a spiritual Gift and Privilege? How unjust is it for People to have their eternal Interests so far put into the Hands of a Patron, as that they must be oblig'd to acquiesce in his Choice, tho' never so dangerous and prejudicial to their immortal Souls? Is it possible he can secure the People from the pernicious Effects, that an ill Choice may be attended with,

to their eternal Detriment, and irreparable Loss? Shall then a free Christian People submit to a Popish Yoke, a Romish Invention? Must they receive into their Bosoms a Monster hatch'd under the Pope's Wings, tho' condemn'd at the Scripture-bar and Tribunal, by a Cloud of famous unexceptionable Witnesses in all Ages, since it first peep'd into the Church of Christ? How shall the Lord's People transfer their purchased Right on any Mortal, whether in Church or State, without being chargeable with the Crimson Guilt of profane Esau? Shall they homologate or consent to a Popish Corruption, which, in our Covenants obliging Posterity, is so solemnly abjur'd? Can they with any Consistency submit unto, and own Hirelings as their Pastors and spiritual Guides, and profess themselves notwithstanding to be the Redeemer's Sheep? Can they practically wreath, and voluntarily bind a heavy Yoke on their own and Posterity's Necks, and yet be found faithful unto them? Shall they, in so far at least disclaim Zion's glorious King, by subjecting their Consciences to new Lords and Lawgivers? Patronage, as we conceive, is a Bit, or Piece of the Pope's old Chair stolen or sent into these Lands, from Rome, and now fram'd by some Romish Carpenter or Prelate into a magnificent Seat, whereon my Lord Patron may sit like a petty Pope, in the Temple of God, speaking great Things, in a Dialect utterly disagreeable to that of the holy Scriptures: The Patron's Seat, you must know, has a costly Lining, even no less than the Crimson Blood of that slain Truth, viz. the People's Divine Right of Election; 'tis bottom'd with no less than the Redeemer's Woes, and founded only on two rotten Pillars, viz. a human

human Law, and worldly Wealth ; closely guarded and defended by a goodly Number of Patronage-Advocates and Court Divines ; having for its Motto, Who is Lord over us ? One would think, that now, when Patrons of every Class and Rank are in so dangerous a Situation, Ministers of the Gospel should faithfully and freely, out of Love to their precious Souls, warn them of their Sin and Danger, setting home on their Consciences some suitable Texts, as 1 Kings 18. 18. I have not troubled Israel, but thou and thy Father's House, in that ye have forsaken the Commandments of the Lord. — 2 Chron. 26. 18. It appertaineth not unto thee, — neither shall it be for thine Honour from the Lord. Mal. 3. 8. Will a Man rob God ? yet ye have robbed me. We humbly judge, the great Apostle Peter's Fault, for which Paul withstood him to the Face, was not half so criminal, as that of our Patrons ; for he indeed stumbled the Church by his Dissimulation, but they rob the Church of a very valuable Branch of Christian Liberty ; He never reiterate the like Offence, but they warmly defend their Antiscriptural Office. 'Tis a great Pity, and Matter of Regrete, that the Dagon of Patronage should stand in one House with the Lord's Ark, and so very few remonstrating against it ; but how stumbling is the Conduct of some of our rational Divines, and prime Masters of Reason, who, instead of defending the People's Right, endeavour by their Pamphlets to barden Noblemen and Gentlemen ensnared with the present Tentations ? Yet, so conscious are such Advocates of the Weakness of their Cause, that, when modestly challenged, in open Assembly, by a worthy and great Divine,

vine, to a Dispute or Reasoning on this material Point of the People's Right of Election, they fairly declined it, being perhaps diffident of the wooden Sword of Reason, its Strength, to defend their Acham, the Troubler of our Israel ; they fear'd its being hewed to Pieces by the Sharp Sword of the Spirit, in the Hands of an honest Samuel.

One is ready to be tempted to think, when seriously considering, and viewing complexly our present National Circumstances, that not a few in this Church have a strong Inclination, and Disposition, if not for a total, yet, at least, for a partial Return to Antichristian Egypt. What monstrous Errors and Blasphemies are now strongly defended, and openly published, without a Blush ? What a mighty Torrent of the blackest Immoralities is now running thro' these Lands, without, almost, any Check ? And, to all these must be added, this crying Iniquity of devesting and robbing the Lord's People of their just Right of obruding, most cruelly, on honest Parishes, by dint of Sword, silly Men of mercenary Spirits ; and of persecuting and imprisoning honest People, merely for asserting their Liberty, and not submitting to so open and daring an Invasion of their precious and sacred Rights ; as it lately happen'd in the poor Parish of Lintoun, within the Presbytery of Peebles.

Reader, We crave Leave, before we part, to roll, as we can, out of the Way, two or three trifling Objections made, by our Patronage-Advocates, against the People's Right of Election. As 1st, It is not so very clear from the Scriptures say they, that the People have any such Right.

An  
Sim

Ans. No doubt, Divine Truths, like the Stars, have their different Degrees of Clearness, some shining in the Scripture more bright, others, comparatively more obscure: And, if all Truths appearing with less Evidence than others, are to be rejected, what shall become of Infant-Baptism, and the Change of the Sabbath from the 7th to the 1st. Day of the Week, with many other Truths? But, referring to learn'd Divines on this Head for further Answer, we proceed.

Obj 2. Must Herd-Lads, say they, in Point of Right, stand on a Level with the Lord or Laird? Ans. How ridiculous is this, from the Mouth of a sporting Divine! as if Money and Land, a Gold Ring and gay Clothing, could purchase to the Laird, in Things Spiritual and Sacred, as in Things Civil, a good Place; while the poor Herd or Tenant, who' never so eminently holy, must sit under his Footstool: Such Divinity runs literally counter to the great Apostle James, Ja. 2. 1, 2, 3. It would seem, that Gold has more Weight with this Objector than Grace; and the godly Herd-Lads, Abel, Jacob and David, would have stood, as to this Right of Election, only as so many Cyphers. Please listen to that silencing Question,

Ja. 2. 5. Hearken, my beloved Brethren, hath not God chosen the Poor in this World, rich in Faith, &c.? And One would think, such Riches, even with little or no Land or Money, might cast the Balance here, and give the Pre-eminence; or, at least, entitle to such a spiritual Privilege. We shall only say, that such Money-Arguments, when brought to the Scripture-bar, will meet with no better Answer, than that to Simon Magus, Acts 8. 20. Thy Money perish with thee,

thee, because thou hast thought the Gift of God may be purchased with Money.

Obj. 3. Where a Presbytery do fix a Relation betwixt a Pastor and People, it must stand, and should be own'd. Ans. Very true, when such a Relation is founded on the People's formal Consent, not otherways; but how any on Earth can fix a Relation 'twixt a Parish and an Intruder, upon the Christian People's actual Dissent, is truly byond all Comprehension.

And now, Fellow-Sufferers, that the strong Cord of an Assembly Act is afraiming, whereby the said intolerable Yoke of Patronage shall effectually, and without any Hope of future Redress, be wretched about our Necks; we shall be reduc'd to a very pinching Dilemma or Strait, either to submit to the Exercise of Tyranny over our Consciences, or Excommunication from Gospel and sealing Ordinances: And how the People, in such a clamant Case, shall behave and act, is a little hard to say; unless the Church should make an Act against such tyrannical Settlements, and for censuring of all Acceptors of Presentations (of which we have little Hope;) Or else grant an Allowance to the People, conform to the Scriptures, to call and elect their own Pastors: But, if neither of these shall be granted, we hope, Christian People will be excused, if they make for themselves the best Shift they can.

And now when the Grave-stone, so nicely bewen by Kirk and State, is with so much Solemity laid on the Head of our buried Rights, 'tis full Time, and plain Duty, for the Lord's People to lament in Tears, with the Church of old, Lam. 1. 14. and with

with joint Prayers, at a Throne of Grace, to seek Light and Conduct from the Lord in such a cloudy Day; and to hold up, in the Hand of Faith, the deep Wounds the Redeemer has received in his Truths, Interest and People: And who knows but a Deliverance may come; and that the Door of Judicatories is shut on the Oppressed, that the Door of Free Grace may be more priz'd and frequented?



At

At Peebles, the Twenty fourth Day of March, One thousand seven hundred and thirty one Years ; and of his Majesty's Reign the fourth Year.

**T**HE which Day, in Presence of me Notary Publick, and Witnesses under-subscribing, compeared personally *John Stevenson* late Provost of Peebles, and *George Ronaldson* Tenant in *Caberstoun*, for themselves, and as two of the Persons commissionate, and impowered, by the several Persons Subscribers to the Representation, and Testimony hereafter ingrossed, and by the several Persons Signers of the four several Papers apart relating thereto, and of a particular Commission apart thereto referring, and also hereafter insert and ingrossed, to the Effect and Purpose in the said Representation, Testimony, and special Commission mentioned ; and past with me, and the said Witnesses, to the personal Presence of the reverend Moderator of the Presbytery of Peebles, *pro tempore*, and the Remenant and reverend Members of the said Presbytery conveened ; and then, and there, narrated, That sometime that Day, they, the said *John Stevenson* and *George Ronaldson*, for themselves, and as being commissionate in Manner, and to the Effect mentioned in the said Representation and special Commission, gave in, and presented to, and before the said Presbytery, the said Representation and Testimony, subscribed as underwritten, with the four signed or subscribed Papers apart, relating thereto ; and special Commission, all after ingrossed, as said

said is, desiring the same might be received by the said Presbytery, and insert in their Records, and Extracts thereof given forth, in Manner, and to the Effect in the said Representation and Testimony mentioned ; and that the said Presbytery, at presenting thereof, (in order to their Answer thereto) desired some Time to deliberate and consider upon the same. Of the which Representation and Testimony signed, or subscribed Papers apart, thereto relating, and special Commission, the Form and Tenor *verbatim* follows ; *Unto the reverend Moderator, - and remanent Members of the Presbytery of Peebles, met there, March 24.* 1731. The humble Representation and Testimony of us Undersubscribers, Members of Sessions, and others in the Bounds of this Presbytery, for ourselves, and all that shall adhere to us, against the Settlement of Kirks by Patrons, and particularly the late Settlement of Mr. *Thomas Finlater* in the Parish of *Lintoun* ; Sheweth, We Undersubscribers, judging it our indispensible Duty, earnestly to contend, in our Station, for the Faith once delivered to the Saints, Jude 1, 3. and to stand fast in the Liberty wherewith Christ has made us free, Gal. 5. 1. We may not, yea dare not, without being guilty of manifest Rebellion against the Word of God, and of exprens contravening our sworn Allegiance to our great Lord and Saviour Jesus Christ, the alone Head and King of his Church, not only in our sacramental Engagements, to wit, *Baptism and the Lord's Supper*; but also, in the superadded Obligations of our Covenants, National and Solemn League ; We dare not, we say, either entangle ourselves, or submit to any Yoke of Bondage, which any

human

human Laws, Civil or Ecclesiastick, would impose upon, or wreath about our Necks, and thereby deprive us of this glorious Liberty and precious Privilege wherewith Christ hath invested us. And if we really and firmly believe, that we must all appear before the Judgment-seat of Christ, How shall we answer to him, if, for Fear or Favour of Man, we tamely let go this Trust, which he hath so straitly commanded us, upon our Peril, to hold fast? This awful Consideration, and not Humour, or other carnal Motives, as is most commonly alledged, and groundlessly misreprented, hath moved us. And we think it a loud Call to all, who profess the Faith of Christ in this Church, to give publick Testimony against every Thing, we judge from the Word of God, and our Consciences enlightened thereby, to be a receding from the covenanted Reformation in *Scotland*, either in the Doctrine, Worship, Discipline, or Government of the Church of Christ therein. Among the many Grievances, too numerous here to be condescended upon, or insert by us; We testify our Abhorrence against Patronage, as an Invention of the *Roman Antichrist*, the Man of Sin; as destructive of the great Scópe and End of the Gospel, to wit, The Mediator's seeing his Seed; as an Inlet and Introduction to Error, Profanity, and *Libertinism*, to the Overthrow of Religion and Godliness, in its Power and Purity: And it puts us to a Consternation, what to think of Ministers, owning themselves to be Presbyterian, so readily complying, and strenuously concurring with such an Antichristian Usurpation upon the Privileges of God's Heritage, so manifestly contrary to Scripture, and inconsistent with Presbyterian Principles; whereby our Edification by their Ministry

Ministry is like to be quite marred, and which constraineth us to apprehend, and fear, that Presbyterian Principles, at this Day, are by many deserted, and left to fall in our Streets ; and that we only have the Name for the Thing, the Tree being known by its Fruits. The many lamentable Instances, to wit, of *Batgate* and *Aberdour*, *Morbattie*, *Hutton*, *Eccles*, and *Old-macher*, and others, shew to every judicious Person, that this is no groundless Suspicion, but a too sad Verity ; this Usurpation being lately practised within our Bounds, in the Affair of the Settlement of *Linton*, where none concurred with the Presentation, except a few non-residing Heritors, and two residing, one of which is an Elder, and a very few other Parishioners. And the Presbytery, notwithstanding, proceeded to the Ordination of Mr. *Finlater*, is to us Matter of Astonishment, especially considering, that the whole Parish was absent, excepting a few, some being imprisoned on the Affair, others fled their native Country, for Fear of the Patron's Resentment of any Opposition they made ; which Settlement being contrary to the Choice and Voice of the Body of the Parishioners, whose Right it is by divine Appointment, and the Constitutions of the reformed Church of *Scotland*, founded on the Word of God, to choose and call their own Pastors. *Acts* 1. 23. *Acts* 6. 3, 7. *Acts* 13. 2, 14, 23. first Book of Discipline, *Doct.* 4. *Par.* 1. second Book of Discipline, *Chap.* 3. doth necessitate us, in Exoneration of our Consciences, to testify against the Presbytery's concurring with the Patron, in the ordaining and settling of Mr. *Thomas Finlater* there, as acting contrary to the Rules of the Gospel, and Constitutions of this Church,

Church ; which gives us just Ground to fear, that we, and our Posterity may, from such Proceedings, meet with the like Treatment ; and also, that the just Judgments of God may follow upon such Practices : And therefore, we hereby protest, that we may not be chargeable with either the present Guilt contracted by them, nor with the Train of guilty and miserable Consequences likely to follow upon them. Lastly, We testify against Mr. *Thomas Finlater*, as a violent and disorderly Intruder into the pastoral Charge of the Parish of *Lintoun*, without the Call, and contrary to the Consent of that People ; for which we have good Ground to jealous him, as one having at Heart his own carnal Interest, as his End therein, more than the Glory of God and Salvation of Souls, *Jer. 23. 1, 5. John 10. 1, 6.* Upon the Whole, We cannot have Freedom in our Consciences to own the foresaid Mr. *Finlater*, as a Minister of Christ, according to the Order of the Gospel, nor join with him as such at Sacraments, or otherwise, as we may have Occasion in Providence. And, for the Exoneration of our own Consciences, before God and the World, we crave, That this may be received as a Mite of a Testimony from us, and insert into your Records, and that we may be allowed Extracts thereof this Day. And we hereby empower and commissio-  
nate *John Stevenson* late Provost of *Peebles*, and *George Ronaldson* Tenant in *Caberstoun*, *James Tait* Tenant in *Easterglen*, and *Archibald Hall* Tenant in *Scotstoun*, or any Two of them, to present and deliver, in our Name, to the Presby-  
tery of *Peebles*, this our Representation and Te-  
stimony

Testimony, subscribed by near 120 Names within the  
said Presbytery.

*Follows the special Commission written  
apart from the Representation.*

March 24th 1731.

WE Undersubscribers do hereby commissionate  
and empower *John Stevenson* late Provost  
of Peebles, *George Ronaldson* Tenant in  
*Caberstoun*, *James Tait* Tenant in *Easterglens*,  
and *Archibald Hall* Tenant in *Scotsoun*, or any  
Two of them, to present and deliver, in our  
Name, to the reverend Presbytery of *Peebles*,  
this our Representation and Testimony; and to  
take Instruments in the Clerk's Hands (or in the  
Hands of a Notar-Publick, if Need be;) and to  
refer to the Reverend Synod of *Lothian* and  
*Tweedale*, when, and where, they happen first  
to meet, in Case the Reverend Presbytery refuse to  
insert the same into their Records, and to grant  
us Extracts thereof. *Sic subscrbitur*,

*Robert Richefon.*

*James Hodge.*

*John Jackson.*

*Alexander Veitch.*

And then and there, the said *John Stevenson*,  
and *George Ronaldson*, for themselves, and as Com-  
missioners aforesaid, required the said reverend  
Presbytery's positive and final Answer, Whether  
or not they would receive and admit the said Re-  
presentation and Testimony, and insert the same

in their Records, and give forth Extracts thereof, in Manner therein exprest ? To which it was answered by the reverend Moderator, *pro tempore*, and remanent reverend Members of the said Presbytery, That they neither could, nor would grant the Desire of the said Representation and Testimony and Commission, in regard the same did contain several Particulars, which reflected upon, called in Question, and inveighed against the Procedure, not only of the said reverend Presbytery, but also of the Synod of *Lothian* and *Tweedale*, the next superior Judicatory, and laboured very much to darken their Characters in several Respects. Upon which Accounts, that they refused to grant the Desire thereof. And therefore, then and there, the said *John Stevenson*, and *George Ronaldson*, Commissioners aforesaid, for themselves, and in Name and Behalf of their said Constituents, and their other Adherents, protested against the said reverend Presbytery, for all Damages incurred, or that might ensue on their said Refusal, and for Remeid of Law ; and referred or appealed from the said Presbytery to the reverend Synod of *Lothian* and *Tweedale*, being the next superior Judicatory, when and where they should first happen to meet, for Justice and Redress in the Matter of the said Representation and Testimony, and Special Commission aforesaid, relating thereto, and Desire of the same. Whereupon, and upon all and sundry the Premisses (which consist of this and the preceeding Pages) the said *George Ronaldson* for himself, and in Name and Behalf of the other Commissioners, and their Constituents aforesaid, and their other Adherents, asked, and took Instruments, one or more, in the Hands of me Notar-

tar-Publick subscribing. These Things were done within the Dwelling-house of Baillie *William Ker* in *Peebles*, and Back-room thereof, betwixt the Hours of seven and eight at Night, or thereby, Day, Month, Year of God, and King's Reign respective, first above-written, in Presence of *John Hunter* Elder, Burgess of *Peebles*, and *Robert Hunter* his Son, Witnesses, specially called and required to the Premisses, and divers others occasionally there present.

*Præmissa esse vera, ego Johannes Williamson,  
Notarius publicus attestor.*

J. W. N. P.

*John Hunter* Witness.

*Robert Hunter* Witness.

On April 29th 1731. there were sent from the said Appellants, 3 or 4 Commissioners, in order to present and give in their Representation, &c. to the Synod of *Lothian* then met at *Edinburgh*; which, conform to their Commission, they first presented to the Committee of Bills; but they refusing to transmit it to the Synod, the honest Men, in open Synod, gave it in to the Moderator's Hand, craving it might be read and considered: Which Request being very gravely refused, they presently took Instruments in the Clerk's Hands; but the Clerk refusing to take up their Money and Schedule, they, by the Advice of some Members sitting near them, simply took up both, and took Instruments in the Hands of a publick Notar, which is as follows,

*At Edinburgh, the Twenty ninth Day  
of April, One thousand seven hundred  
and thirty one Years, and of His  
Majesty's Reign the fourth Year.*

THE which Day, in Presence of me Notar-Publick, and Witnesses subscribing, compeared personally, *George Ronaldson* Tenant in *Ca-berstoun*, and *Archibald Hall* Tenant in *Scot-stoun*, for themselves, and as having special Power and Commission from several Elders and others within the Presbytery of *Peebles*, and others their Adherents, within the New-Church Isle of *Edinburgh*, where the Synod of *Lothian* and *Tweedale* were then sitting: And then, and there, required the reverend Moderator and remanent Members of the said reverend Synod, to read, and give their Opinion and Judgment upon the Representation given in to the Presbytery of *Peebles*, which was now before them, by an Appeal from the said Presbytery. And it being a Piece of common Justice, that all Subjects and Members of Christian Societies, where absolute Power is not in Force, should be heard before proper Judicatories upon Grievances, whereby they find themselves leas'd; which the said reverend Synod absolutely refusing, The laids *George Ronaldson*, and *Archibald Hall*, for themselves, and in Name foresaid, protested against them; and for Exoneration of their own Consciences, before God and the World, and that they might be answerable to their Constituents, took Instruments in the Hands of me Notar-Publick subscribing. Thir Things were

were done within the said *New-Church Isle of Edinburgh*, by giving in a Schedule to the Clerk of the said Synod, betwixt the Hours of eight and nine of the Clock at Night, in Presence of *William Braidwood* Candlemaker in *Edinburgh*, *John Robertson*, *John Brigs*, and *John Cleland*, Merchants there, Witnesses specially called and required to the Premisses.

*Quod attestor.*

*William Braidwood* Witness.

*John Robertson* Witness.

*Ro. Buchan N. P.*

*Follows a PAPER of Adherence,  
which was subscribed by 124 Hands,  
in and about Edinburgh.*

*At Edinburgh, May 7th. 1731.*

WE Underscribers, having lately perused, and seriously considered, a Paper, containing a Representation, Petition, and Protest, against Patronages, and Settlements made in Parishes on that Footing, presented and given in, at first, to the Presbytery of Peebles, by a considerable Number of honest and well-affected People, living within the Bounds of the said Presbytery; who, having obtained no satisfying Answer, or Redress from the said Presbytery, were obliged to protest, and appeal to the next Synod; and the Synod refusing to take in their Paper, they appealed from them to the General Assembly, now met at *Edinburgh*, *May 6th. 1731.* And we, after strict Examination, finding nothing in the said Paper, but what is plain, seasonable, and material Duty, not only incumbent on the said Representers

presenters and Protestors, but on us also; do therefore cheerfully embrace this Opportunity, of declaring our Satisfaction with the said Paper, and our Adherence thereto.

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*Unto the Reverend and Honourable, the Moderator, and remanent Members of the General Assembly of the Church of Scotland, The Petition of us Under-subscribers, for our selves, and as having Commission from many others in the Bounds of the Presbytery of Peebles,*

*Humbly sheweth,*

**T**HAT of late, not only we in particular, but a vast many in other Places of this National Church, having suffered egregiously by the violent and oppressive Exercise of the Patronage-Right; by Means of which Pastors are imposed on vacant Congregations, most Part of whom are very disagreeable, and the natural and just Right, that a free People, under a limited Monarchy, ought to be allowed, is like to be extinguished; and for adhering to which, not a few are treated very severely, and military Force is beginning to take Place in the Matter of planting of Ministers, to the great Scandal of Religion; but, which is worst of all, that Church-Judicatories give no small Countenance thereto: And we, and our Constituents, and others our Adherents, thinking it

it our Duty, in every Way proper, and suitable to our Station in the World, to remonstrate that against, did offer our humble Representation and Testimony upon this Subject, first to the reverend Presbytery of Peebles, and craved it to be insert in their Records; which they refused, as appears by a Notorial Copy of the same, and Instrument taken against them, herewith produced: And next, we applied to the very reverend Synod of Lothian, and Tweeddale, in April last; and they refused us the common Justice of a Hearing, as appears by an Instrument herewith produced.

*May it therefore please the venerable Assembly, to allow our Representation an Hearing, and give Order that the same be recorded in the Books of the Presbytery, and we to have Extracts thereof, for our own Exoneration to Posterity, that we have been aiming to stand fast in the Liberty wherewith Christ hath made us free; And your Petitioners shall ever pray, &c.*

James Hodge.

Walter Kay.

Alexander Veitch.

*COMMISSION* George Ronaldson;  
and others, to John Burraman, and  
others.

WE Underscribers do hereby commissionate and empower John Burraman, Walter Kay, Alexander Veitch, James Mulyard,  
James

James Brunton, James Hoage, and John Hargburgh, or any Two of them, for themselves, and in our Name, to apply to the ensuing Assembly of the Church of Scotland, to meet at Edinburgh the first Thursday of May next, by Petition, or otherways, for Remedy in the Matter of the Representation and Testimony, relative to the violent Exercise of the Patronage Right in the Bound of the Presbytery of Peebles, where our Lot is cast, as well as in other Places of Scotland, which was in our Name, and in the Name of many others, Sufferers, thereby offered, and laid before the reverend Presbytery of Peebles, and Synod of Lothian, and Tweedale; and to act and do there anent whatever we ourselves could do, for obtaining the Desire thereof. In witness whereof, we have signed these Presents with our Hands, at Peebles, the 5th of May, 1731 Years.

George Ronaldson.

Robert Brunton.

John Stevenson.

John Brunton.

Adam Brunton.

Robert Brunton.

F I N I S.

10 JU 1731  
George Ronaldson  
Robert Brunton  
John Stevenson  
John Brunton  
Adam Brunton  
Robert Brunton

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